



# METHODIST PROTESTANT.

## ORIGINAL RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

The following is from Brother William Apes, an Indian of the Pequod tribe. It will, no doubt, prove interesting to many of our readers:

West Boston, Mass. March 9, 1832.

DEAR BROTHER,—It is with pleasure that I communicate to you a brief sketch of what the Lord is doing for his children in this part of his vineyard, and no doubt it will be gratifying to friends abroad.

Last spring I was sent by the President of the New York Conference to labour among the Pequod tribe of Indians, to regulate and form societies among them. According to my ability, I made haste to do my duty, but when I arrived at my place of destination, I found that I was alone, with the exception of my little family, in calling upon the name of the Lord and my blessed Jesus, who went with me. You may judge what must have been the feelings of a child as it were in the gospel, going out to preach to a set of people whose habits were corrupt, and not only so, but when I looked at what is called a more civilized part of creation and finding them no better, but comparatively worse, I was ready to say, can any good be done? But there was no time to be lost—the field was large, and the labourers were truly few. I gave out my appointments for preaching, and my meetings were well attended, and my dear consort, who is ever at hand to do her duty, now sent her cries to God, the hearer and answerer of prayer, that He would be pleased to shew us His salvation; and we, thanks to his holy name, soon had the pleasure of witnessing the effects of faith and prayer. The current of vice was stopped, and the streams were dried up; yes, whence the streams of vice flowed, now flow the streams of salvation; and the song of praise is heard from the native tongue, while the white man shouts glory! glory! Who can tell what God can do before they prove him; but we all agreed as touching one thing: Let all, both preachers and people, go forward in the strength of the Lord, and we shall not want for good times in any of our churches, be they ever so small. In this place I continued for awhile, and finding that my way was open, I formed a two weeks' circuit, and preached regularly to large and respectable congregations of whites. In the mean time, I took a tour further eastward, in order to see our worthy President, and gave him an invitation to come and see me. I also saw our beloved Brother Norris; they intimated to me a change, and thought it would be best, in the furtherance of the Gospel among them, for me to come to the east, and another preacher to be sent in my place. To this I agreed, and shortly our worthy father Snelling paid us a visit, which was truly refreshing to all our spirits. Soon after his visit to us, a preacher was provided, and a change took place.—Brother Kenny now labours there—it is called

for the present Kinglingley circuit, and is one of the most flourishing societies in our Conference. He does us much good—may God bless him and help him to persevere till death.

Since I have been in Boston, my mind has been somewhat grieved to see the coldness of professors; but I can say that heat increases, and the day-star has already risen upon some souls; yea, and the sun of righteousness has cheered and warmed the hearts of many. Not long since, one of our brethren in the ministry, a missionary in this Conference, and myself, hired a meeting house at the expense of the former—our brother no doubt had the good of the cause at heart, and as for myself, I felt that something ought to be done for the advancement of our Redeemer's cause in this part of his moral vineyard, more than had been done; so I joined issue with our brother in order to carry on the work. When our new place of worship was first opened, we had but from 10 to 20 hearers, it being an old forsaken place—and perhaps some thought it was not quite respectable enough for souls to be converted in, so they stayed away; but I suppose they had forgotten the stable where Jesus, the friend of sinners, was born. We continued for awhile, and then agreed to have a four days' meeting, to see if the Lord would not bless us and have mercy upon the people. The meeting was appointed to commence on the 9th of February. The first day we had but few, the weather not being in our favor. Nevertheless, the Holy Ghost descended and made it pleasant for the few in attendance, and we were as happy as though there had been thousands. We also had set apart one of the days for fasting and prayer, for the revival of God's work among us. This truly was a great day to our souls, though our numbers continued small still. Saturday, 3d day, was a glorious one, some souls, we trust, were awakened. Sabbath day was the beginning of a jubilee to many souls; we did not have our beloved father Snelling to help us, though we expected him, but a storm prevented his coming. We had, however, our much beloved Brother Yates to assist us to preach and also to administer the Lord's Supper, a time that will long be remembered. The hearts of Brother Rummerrill and myself were much cheered, and we felt a new injunction on us to preach the word. In the evening we had a love feast, which was one of the best I think I ever witnessed—the power of God was present to kill and make alive; some souls were born into his kingdom. The meeting was so powerful, and so many awakened, that we thought best to continue our meetings every night; this we did for about twelve nights in succession, and in this time we judge there were from 25 to 30 hopefully converted and reclaimed. We have formed two new classes; and have now, in all, 28, and more wishing to unite with us; yea, and we expect many more to unite with us before this good work ends; and see if we, by the grace of God, cannot have a free Methodist

church in New England—we can say that the good work of God is still going on. We sincerely desire that all our dear brethren in the South, where there is so much faith exercised, will remember us in the North, that the reigning power of the love of God may so cement the hearts of his children, that they will be one. I can say glory to the High Rock of our salvation for what I enjoy of his sacred presence. Glory and honor to the Lamb forever and ever. Yours, &c. W. APES.

P.S. I would just say that some of our old-side preachers, who were of the first stamp, preached with us, and prayed for us. You will mention this as a token of friendship to them. I presume it will be well received. W.A.

For the Methodist Protestant.

KENTUCKY.

Bowling Green, March 5, 1832.

DEAR BROTHER,—I think that I can say with propriety, we are gaining ground, prejudice is, in some places giving way, and truth and liberal principles are taking hold. There was not, last fall, a member of the Methodist Protestant Church within 60 miles of us, that we knew of. The severity of the winter, and pressure of domestic concerns, have prevented us from labouring very extensively; in several places we have read extracts from our book of discipline, and portions of Scripture, to support our position. We wish the people to become fully acquainted with our principles, that those who join us may do it from principle—but we labour under great disadvantages from the want of proper books, and we patiently wait the arrival of those promised us by you. At Providence meeting house, on Gasper's river, a few weeks ago, Brother Collins read some extracts from our book of discipline, and read a few passages of scripture in support of our principles, and after making a few remarks, he gave an invitation for members, when an old man, of long standing, as a member and class-leader in the Methodist E. Church arose, and after a solemn pause, observed, that he wished ever to support that which is right, and though he had long been a member of the Methodist E. Church, and had thought to continue so, yet he felt it as a duty to his God and to posterity, to set the example in forsaking error and in espousing that which he believed to be right; he then gave his hand for membership in the Methodist Protestant Church; he has been followed by six others, all of whom were members of long and respectable standing in the Methodist E. Church, and our prospects are good for more. We expect our Conference Missionary, Brother Ragsdale, to visit us sometime this spring or summer, when we hope to see the scriptural principles of reform more permanently established in this section. Brother Hines, of Tennessee, was with us a few days last fall, whose labours were not without effect, though but few would come out to hear; his talent to investigate the principles



of church government, and expose the errors in the government of the M. E. Church, (having been twice a member of their general conference,) has justly caused him to be dreaded by those who deny to the people the right to govern themselves; and though we are represented as standing alone, we are not discouraged; we have confidence in the Lord, that he will make truth mighty to prevail, and that in blessing he will bless us greatly. O, pray for us, that our faith fail not, and that our labour be not in vain in the Lord. Yours in the bonds of a peaceful Gospel,

JAMES D. HINES.

For the Methodist Protestant.  
GEORGIA.

Wrightsboro' March 1, 1832.

DEAR BROTHER—Our cause is gaining strength even here, though perhaps in no section of our country are greater exertions made by the old-side to put it down. I trust that Reform will pursue the even tenor of its way, until the whole lump of Christendom shall be leavened with its principles. Yours, &c.

CHARLES EVANS.

For the Methodist Protestant.

Extract of a letter from N. Carolina, dated  
Granville county, March 8, 1832.

DEAR BROTHER,—I have just returned from our Annual Conference held in Raleigh, where, I am glad to say, great peace and harmony prevailed. Yours, &c.

SAMUEL J. HARRIS.

From the Methodist Correspondent.

WHEELING, (Va.) Feb. 1, 1832.

Dear Brethren,—I have just closed the labors of a very interesting two days meeting in this place—the meeting was protracted until Tuesday night, at which time a lecture was delivered on ecclesiastical government, to a pretty considerable congregation—the constitution was then read and adopted, by the brethren, who had previously handed in their names, and the whole congregation gave an expression of their approbation of our principles at the same time, by a rising vote. I heard of but one dissenting voice—the impression was valuable to our cause. So now my dear brethren, we have a Methodist Protestant Church in Wheeling, Va. comprising 45 members. Rev. A. Hawkins, for the present, has pastoral care of this little flock, and they have quite a revival of religion among them—sinners are turning to God, at almost every meeting—17 of our members were from the world, 19 from the Methodist Episcopal Church, and 9 from the Methodist Protestant Church on certificate. Many of the Reformers here have ingloriously hung back, and still continue to support a system of church government of which they do not approve—of course their entire weight is thrown against their own principles? Indeed our principles must be powerful if they succeed—they have to overcome, it should seem, both opponents and friends—*interest* is the principle which governs the great mass—when the congregations are *raised up*, then will come the preachers—when the meeting houses are *raised up*, then will come the people—were it not for the *burden-bearing few*, tyranny might yet take the world.

The old-side had a quarterly meeting, which I am told was changed, so as to come in contact with our meeting—a clerical trick this, not unfrequently resorted to in these last days. I am not so much surprised at the old-side preach-

ers—(theirs is the effort of the rider to keep on the horse) as I am at the members—what interest can they have in keeping the clerical saddle on their backs? especially the reformers, as they call themselves—they admit that the saddle hurts; but seem to be of opinion that the next general conference will either mend the old saddle, or put a new blanket under it. However, I am told that good is doing among them at their opposition meeting. I hope it is true; it would be a pity to make such a mighty stir for nothing. The Presbyterians also had a four days meeting here at the same time, and it is said that something of a revival has commenced among them; nothing like opposition, I presume, was intended by them. They have uniformly treated us kindly; but our Episcopal brethren in the ministry, seem determined that if we come into existence, it shall be with great difficulty. Amid much pain and agony, thank God, I am not discouraged after all. This opposition only rouses to action the latent energies of my soul, and I feel frequently amused at the pitiful efforts of sectarian bigotry to keep religious liberty out of existence. God reigns; therefore all shall be well. I am, &c.

G. BROWN.

## EULOGIST.

For the Methodist Protestant.

From the pen of the late Richard Henry Lee, Esq.  
(Concluded.)

Here let us pause—Here let us dwell on the consummate virtue of our departed friend and brother. What were all his military honors—What his trophies of victory, compared to this? Heretofore he had conquered only his enemies—now he triumphs over the importunities of his friends, and his own ambition: the most dangerous *virtue* of great and noble minds. Here he unites the citizen to the soldier—the *olive* to the *laurel* crown. But this not all—his life was one tissue of great or good actions.

Peace is now proclaimed, congress has done justice to the army—and it is now disbanded by Washington, as a father dismisses his children from a parental visit. The warrior's sword is sheathed, and now the graceful victor comes, dressed in the garlands of peace. The virgins strew his way with flowers—the matrons hail him their deliverer—and all unite, with never dying laurel to crown his brows.

His country now completely triumphant, is universally acknowledged *independent*, and declared *free*. 'Tis now he tastes the recompense of all his toils—'Tis now his soul feasts on the most delicious of all temporal repasts—a consciousness of having done his duty with effect, and with the approbation of his fellow-citizens.

The effulgence of his military glory, but illuminates the philosopher, and the sage. He appears before congress, and bowing respect, to the visible majesty of the people, he humbly offers his advice, the genuine fruit of his own observation, and experience, and which time that tries all things, has consecrated the oracle of wisdom, and of truth—"Strengthen your union, invigorate your government," he says, "or all your toils are vain." Then with a father's blessing, and with a brother's love, he bids adieu! and to the tranquil shades of Mount Vernon, modestly withdraws.

It is there all eyes pursue him, all hearts rejoice in him, and all minds adore him: Because it is there he repeats his acts of charity, of friendship—of utility and of piety—Yes, Washington was *pious* as he was *great*.

That there is a God, who, on high, rules the affairs of men, was a belief deeply engraven on his mind. That God is good; and that to imitate his benevolence, is man's best service, and his highest praise; were the precepts, which he taught by the practice of his life.

He projects the improvement of agriculture, the first science of civilized man, his own farm becomes the example of his countrymen. He essays the extension of navigation, and inland commerce, by which the comforts and conveniences of life, are facilitated from one to another, and the Potomac feels the joint effect of his genius and his bounty. He recommends the institution of schools, and the education of youth, by which knowledge may be increased and diffused, as the surest path to greatness—and the best preservative to life, and he evinces his sincerity by the extent of his donations, and repetition of his advice.

Thus time rolls on, the spheres revolve, the seasons change—the day, the night succeeds—and incident following incident, mark the changeable state of mortal things: but Washington is still the same—ever great and ever good. That *confederation*, which at first was framed, a compound, of necessity and of jealousy; and which a sense of danger kept together during the war, was now relaxed in all its parts, and sinking to dissolution; when the goddess of liberty, alarmed at the fate of her favorite child, *American independence*, flew to the councils of the nation, and proclaimed Washington's farewell advice. It was enough, the heavenly ardor caught, and spread from breast to breast. A grand convention of all the states in union was then invoked, and presently assembled. Amidst pre-eminent is Washington. And he, with one voice, is called to *preside* over the production of a new order in government. Here he infuses into the minds of his compatriots, a copious portion of his ætherial spirit—brotherly affection, temperance, and mutual concession. And a constitution is formed on the model of human perfection. The signature of Washington attests its worth, and assures its adoption.

In its organization, an executive magistrate is wanted, to enforce its laws—and ensure its good effects: when the unanimous voice, of four millions of people, call Washington to be *President of the United States*. He comes, self-collected, the emblem of manly grace, conscious virtue, and well digested system.

At sight of him industry raised her drooping head—Agriculture resumed her plough—Mechanics displayed her instruments of various use—and commerce spread her whitened sails. Virtue smiled, learning rejoiced—and genius, ever ardent, already anticipated the reward of fame.

And now, new scenes display themselves; and new exigencies call for the exercise of new talents. Washington, ever equal to his destiny, is equal to all emergencies. He was first in the field—he is now first in the cabinet. He lays the foundation of his policy, on the sacred principles of private justice, and of public faith.—From these he never deviates. And his country feels, and rejoices in their good effects.

The convulsions, and wars, in Europe, like the angry waves of the Atlantic, now reach the American shore, and threaten to molest his country's peace and safety. He sees the danger at a distance, and he dissipates it, when afar. He proclaims the laws of peace, yet he prepares for the approach of war. "To be safe, we must ever be ready to defend ourselves." This is the auspicious index, to his well chosen volume of political knowledge. And thus would he



adapt his country, as himself, to every change of fortune. He baffles the intrigues, and repels the open force of an enemy, who aims the poison or who points the dagger at his country's peace, and independence.

Thus his youth was consecrated to the service of his parent state; the fullness of his manhood dedicated to the establishment of American Independence; and the decline of his age, devoted to its preservation. A skilful pilot in a stormy sea, he firmly holds the helm, and onward steers the barque of state, towards her destined port. How well he performed his part, and what was the sense of his fellow passengers, are best evinced by their ardent and universal call for him, once more to repeat the same task of labor and of hazard. And after four years experience, again the world hears with astonishment, that without one dissenting voice, the same four millions of freemen chose *Washington President of the United States*.

Again he serves and again he manifests that he is still the same wise and faithful guide. His generals subdue the savage enemy; he gives them peace; and the means of civilization. His diplomatic agents, conclude treaties, and he establishes the relations of peace, amity and commerce, with two great nations in Europe. He is no less solicitous to close, with a third, between whom, and us, unhappily differences had arisen.

His duty well performed, he once more retires to his domestic scenes—the desire, the pride, and solace of his life; but modest, as if unconscious of his mighty worth. He served from duty and retired from choice. Here he asks repose, that he may dedicate a declining age, to himself and to his God.

For a time, his fellow-citizens, filled with the justice of his claim, apparently consent. Yet when the frightful demon of war once more brandished his spear, with attitude threatening their country, a sense of danger, and the love of safety, once more prompts them to call him to command.

In vain does age plead the waste of health; in vain does private ease urge the safe enjoyment of plenty and repose; in vain does ambition point to the blooming laurel on his brows; in vain does fortune menace with a frown; his country calls—and *Washington* knows only to obey. He accepts the command; and confidence reanimates the public mind.

Thus like the sun, amidst the revolving planets, is *Washington*, among his fellow men. His presence gives light, and life, and joy—his absence leaves darkness and dismay. And Oh! that we, turning towards him now, could call him from the grave, once more, to cheer our sad, and drooping spirits. But he is gone beyond the sound of human voices; beyond the reach of human hands; a sun to illuminate another system.

He was prepared to go—but we were not prepared to lose him. He is gone, and great is the void which he has left. As a flock that has lost its shepherd; as a company of mariners, who have lost their pilot; as a congregation of the pious, who have lost their pastor; we have lost our *Washington*. Yes, the people have lost their guide; the army lost its general; the nation have lost its ornament; the union of men, have lost their brightest luminary.

Serene as light, reflected from the full orb'd moon appeared his soul at the approach of death. His faculties in bright perfection, still retained the magnanimous virtues of his mind. His course was finished—he saw his end—nor wished to avoid it. He saw his friends around him—his

wife! This melted his heart, and almost changed his will. He saw his country free and flourishing. He saw her independence firmly established, on the numbers, the genius, and spirit of her sons. He saw the advance of social virtue, industry, arts and knowledge. He saw the progress of agriculture, manufactures, and commerce. His soul exulting at the rapturous view, was raised above the sense of pain. "To you my friends, adieu! my blessings on my country! my comfort!" he said, and closed his eyes.

Thus died *Washington*, as he had lived—the father of his country. His body rests in everlasting repose—his spirit is with his Saviour, and his God—his name is left with us. And here let us join and pour on it, the obligations of the heart—love, gratitude and praise. When we would teach our children the modest virtues of the man, and of the citizen: we will repeat that *Washington* was modest and virtuous.—When we would stimulate them to activity, enterprise, and the acquisition of knowledge, we will tell them that he was active, enterprising and wise. When we would inspire their minds with the love of country; we will say to them, that he was a patriot. When we would fire their souls, with a love of military fame, we will remind them, that he was a hero. When we would make them all that is useful, great or good, we will distinctly, recite to them the history of *Washington*. His deeds will be ever fresh in our minds, as he lives still in our feelings. Here let us cherish him; it will make us better sons—better fathers—better husbands—and better citizens. And thus shall his virtues be imitated, while liberty is dear; and while patriotism is honorable. It is thus, we shall pay the most grateful tribute to his name—it is thus we shall benefit from his example—it is thus, we shall best perpetuate his memory.

And now, may that being, who gave *Washington*, to his infant country, in time of her greatest need, and who has since taken him from it, of his own will—have us ever under his fatherly protection.

January 4th, 1800.

#### ECCLESIASTICAL.

For the Methodist Protestant.

[NUMBER II.]

Mr. Editor—It is a very common thing to hear men complain at one thing or another.—The natural man murmurs at many and various things; and we are not very apt to wonder at such murmuring, because we conclude that he has not a proper and correct knowledge of spiritual and divine things; yet we cannot believe and say that such complaining is right, as it proceeds from an unconverted man. Men who "discern not the things of the spirit of God," are very subject to wild and unnatural notions of divine things; and their actions generally are correspondent to such fanciful notions. St. Paul says "all men have not faith." Such unconverted men have not "faith." The principles of correct and sound judgement, in matters of religion, do not exist in them. Therefore it is not to be so much wondered at if such men do err both in expression and action. But when we incessantly hear professors of religion complaining, and finding fault with almost every thing they are connected with; and especially at their own temporal and spiritual situations and concerns, we are led to the almost necessary conclusion, that all is not right; they in a measure have departed from God's plain word, and have lost some spiritual enjoyments. That God

does not, in his fulness of grace and love, dwell in their hearts is quite manifest, or they would not thus complain. Do they murmur because not happy, let them pray fervently and believingly, and repentingly if necessary, and God, according to his word, will fill them with his happy spirit. The murmuring in regard to this point must necessarily be laid aside. Do they murmur because not rich, not adorned and ornamented with the corrupting and deceiving splendours of riches, let them remember Jesus who had not where to lay his head—who *hungered* and had no one, as a man, to supply his wants. If this will not subside and remove the complaint, then hear language from the burning altar of divine inspiration. "Blessed are the poor." "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom He hath prepared for them that love Him." Let us endeavour to be "contented with such things as we have." "And having food and raiment let us be therewith content." God provideth for fowls. Our Heavenly Father will much more take care of and provide for man his intelligent creature. Man as the child of God's creation, has a perfect right to expect the blessing and protection of God. God is governor in the kingdom of grace, therefore provides for all the subjects of this kingdom. This is invariably the case. Does God rule in the kingdom of nature: Does He govern the universe: then he supplies the temporal wants of his creatures; as well as communicates grace and spiritual consolation to his subjects in the kingdom of grace. When professors of the mild and sweet religion of Jesus indulge in murmuring dispositions, and sinful language, which are indicative of a fretful and unhappy heart, we might reasonably conclude that they have not learned all their duty and lessons correctly, and if they have, they plainly manifest bad actions and examples, and by it reproach their Maker. Christians should always prove demonstrably by their conduct that the loving "Father of our spirits," does every thing for our good, and that his ruling power in the kingdom of nature, never contradicts his government in the kingdom of grace; because God's actions in all things are consistent—and recommend themselves as proceeding from infinite benevolence.

The bare recapitulation of this doctrine of universal government of God is sufficient to satisfy all reasonably disposed men that all our murmuring is founded in inconsistency and ignorance, or want of proper reflection. But at what do Christians complain: it is not directly at the conduct of God. It is at other circumstances foreign to the Deity. It is at certain circumstances and transactions in the kingdom of nature. Christian does not God govern nature? Are not all things under God's control and management? Then we see at last that the complaint is urged against the Almighty in an indirect manner. It is saying "Heavenly and indulgent Father I think thou dost not do me justice. Thou dost not impart such things to me as are needful." The Lord save us from such blasphemy and heaven-daring presumption!

But still some may say we have a "right" to complain as we suffer such torrents of persecution. Ah you have a "right." When did you get this right—not from St. Paul for he rejoiced and took pleasure in "stripes, infirmities, reproaches and tribulation," and declared "all that live Godly in Christ Jesus, shall (not, may or perhaps) suffer persecution, for "thereunto" in a measure "are we appointed," and not from the conduct of all the Apostles together



when they rejoiced, for being counted worthy to suffer such things for his name, that is for the name of Jesus. Neither did you get this "right," from the tender Saviour who endured more pain, "a weight" more than whole worlds could bear." Christ says "rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you," (Matth. 5. 12.) This business of "right" is now laid aside. Every Christian therefore should say "let me suffer and do the whole will of God concerning me." "If we be followers of that which is God, who shall harm us," who can harm us. Let us now take courage, for "all things work together for good to them that love God." What all things work for good, yes all things work for good to the man who loves God, then does it not follow that sin works for the good of man? No, for the man that sins does not love God. "If ye love me keep my commandments." One of the commandments is that we commit no sin, for sin is of the devil—the man that sins is therefore influenced by the devil.—None love God but such as keep his commandments—therefore when a man commits sin he violates God's commandments, and is no longer a lover of God. What is meant then by "all things," all unavoidable circumstances, as sickness, pain, persecution, temptation and accidents, these all work for our good, when it is evident that we did not provoke men unnecessarily to persecute, and when we did not go in the way of temptation, and so in regard to the other things that may work together for our good. Brethren if we are persecuted let us be contented, and amidst it all rejoice, for Jesus endured it long before our existence. If some prophesy, the Methodist Protestants will come to nought, let them predict so, but let us cleave close to God and that which is good, and always abhor evil, and depart from it. The reformers under Luther suffered extremely, and many in that day predicted their eternal downfall, yet they flourished and revived in spite of all opposition. So the Methodists suffered in England, and some in America, we must of course share the same fate as it regards the slandering tongues of some men. Nothing can be gained by being so uneasy as some appear to be—for "Godliness with contentment is great gain." If any should say, but I have such a deceitful heart—I have not religion enough—then pray for wisdom and more grace—for he who cannot lie hath declared, "ye shall receive" every thing that can make the soul of man happy.

JOHN.

*Western Virginia, February.*

For the Methodist Protestant.

A few years ago by the appointment of one of the Bishops of the Methodist Episcopal Church, the Rev. L. F. was stationed in a small town not very far from me; he was justly esteemed for his unwearied exertions to promote the revival of religion, which commenced about the time he came to his station; he was the first Methodist preacher that was ever stationed in the place, and was not unfrequently urging the local preachers convenient to his station to come and help him, for he seldom preached when he could get a substitute; the pressure of domestic concerns and distance from the station rendered it inexpedient for me at first to render any assistance though often importuned. So soon as arrangements could be made I rendered what official aid I could, when we laboured, prayed and preached together, to the acknowledged edification of each other, the church and people; but at some subsequent period (according to his notion of things) I unfortunately became a re-

former and left the communion of the Methodist Episcopal Church and joined the Methodist Protestant Church, a short time after which the Rev. L. F. passed through his former station and called to warn his former flock against the desolating ravages of Radicalism as he termed it, and after saying many things both publicly and privately, he left expressly for me the following message, "tell him" said he "that the principle of reform has been the best thing for the Methodist Episcopal Church that ever happened unto it, for it has operated upon it just as a good dose of Calomel and Jalap would upon a sick man." I suppose he meant that it had removed from the diseased part of the system the bile, filth, disease, &c. which had rendered it unhealthy, and excited in the system a healthy action. Now in answer, I ask if our Lord did not say that "they that are whole need not a physician," how does it come then that this church which boasts of its apostolic practice and discipline should need a physician to administer a medicine so salutary and powerful in its effects as we are told the principles of reform are, and it is more surprising that this very body which professes to be so effectually cleansed should so unsparingly abuse and degrade, not only the physician, but the very medicine, which they acknowledge to have been so efficacious, in cleansing, and restoring it to health. But if he means, that the principle of reform, will eventually purge from the itinerant ministers, of the Methodist Episcopal Church, (for they alone constitute the church, all others being subjects, not members;) I say if he means it will purge away the dross and disease of their unscriptural views of church government, and excite or influence them to restore to the proper owners that power which they have assumed, then it would be a happy thing for the Methodist Episcopal Church; but let him mean what he may, he ought to cherish, not degrade, that which he acknowledges to be the means of so much good. Not long after my union with the Methodist Protestant Church, I attended a camp meeting held by the Episcopal Methodists, at which place the preachers who formerly courted our friendship, now showed us no official attention whatever, not even asking myself, or the other Methodist Protestant minister, which was there, to sing, or pray with them, although I was present, during the exercises of more than two days and nights; at this meeting I was indirectly drawn into a conversation with one of the members of the Methodist Episcopal Church, who vented as much resentment against reformers, as those amongst them who are prejudiced against us, usually do, and regreted that the name of Methodist was retained in the organization of the Methodist Protestant Church, that the reformers ought to be esteemed no better than rebels, and that, against their mother, whose peace and comfort they sought to destroy, by striving to rend the church of God, and hoped that their society would not be disturbed by the faction of those whose leaders and principles deserved contempt—and then gave vent to his feelings by rejoicing that the church had witnessed more prosperity in the rapid accessions of members since the secession of reformers than it had ever done at any time before which was enough to prove to reformers, that error of their principles. Here let it be observed that as reformers we glory in rebelling against error and superstition, and that while we were treated as children we submitted to the injunctions of our mother, but when treated as subjects and denied the privilege to call in question the acts of our rulers who claim to be divinely au-

thorized—our own and the interest of posterity demanded the course we have taken—and it should be remembered amidst their boast of prosperity and accessions to the Methodist Episcopal Church, that they have recorded it as a truth that their prosperity in Kentucky has been so great as to cause a decrease of more than two thousand (called) members during the last conference year, and in Tennessee nearly two hundred.

Now may we not say to them in the words of the Apostle James, "now ye rejoice in your boastings; all such rejoicing is evil." Another—Not long since I heard a conversation between the present preacher in charge of B. circuit and an old man, who had for a long time been class leader in the Methodist Episcopal Church, but who is now a member of the Methodist Protestant Church—he asked the preacher what he must do with the class paper (informing him that he had joined the Methodist Protestant Church,) after some desultory conversation the preacher requested him to keep the class paper until he came round again and then he would "separate the sheep from the goats." (This power no doubt belongs to the divine authority.) He also observed at the same time that it was probably a few of the good and stable members of the Methodist Episcopal Church would join the reformers, but it was certain it would draw away all the rabble—thereby meaning I suppose (if he will allow us the use of his own words,) the low, means tumultuous crowd attached to the Methodist Episcopal Church. Thank God that Jesus has taught us such a useful lesson of humility when he said, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven." Then in these things let us rejoice and not rail, although we see so many attempts to ridicule those principles which are founded on the scriptures, reason, and the natural and religious rights of man—these they ridicule because unable to answer by argument, from scripture or reason. Oh that the great head of the church would save us Protestants and all others from a practice so inimical to true religion, and averse to Him whose nature and name is love. I would now say to Methodist Protestants, let us not fear though many such things be said against us, for if God be for us, who can be against us—let us be humble, remembering that "if we be dead with him, we shall live with him; if we suffer with him we also shall reign with him."

A. JUNIOR.

*Warren County, Ky. Feb. 29th, 1832.*

## RELIGION.

Man, in whatever state he may be considered, as well as in every period and vicissitude of life, experiences in religion an efficacious antidote against the ills which oppress him, a shield that blunts the darts of his enemies, and an asylum into which they never enter. In every event of fortune it excites in his soul a sublimity of ideas by pointing out to him the just judge, who, as an attentive spectator of conflicts, is about to reward him with his inestimable approbation. Religion, also, in the darkest tempest, appears to man as the iris of peace, dissipating the dark and angry storm, restores the wished for calm, and brings him to the port of safety.

Trust not the world, for it never pays what it promises.—Augustin.





BALTIMORE:

FRIDAY, MARCH 23, 1832.

To all who feel an interest in knowing how Reformers, who wished a lay-representation in the Methodist Episcopal Church, were treated by some in authority, and how they were expelled from the church, we would state briefly—

1st. They brought Reformers to trial for publishing Facts reported by some of the most distinguished travelling preachers in the Methodist Episcopal Church, and expelled them for so doing.

2nd. They never arraigned one of those writers, who were travelling preachers, to trial; thereby demonstrating to the whole world their own conviction of the facts reported, whilst they reeked their vengeance alone on the innocent and unoffending.

3rd. Is it to be supposed for a moment that they would not have punished, or brought to a mock trial, at least those few preachers who penned the pieces which they pretended the editors should not have published, if indeed these few preachers had published improper pieces?

Reader, candid reader! Hearer, candid hearer! what do you think of such conduct? Lay your hand upon your heart, and answer in your conscience, was it right? Can it ever be rectified, unless those brethren acknowledge their great evil to God and their brethren whom they have so seriously injured? Can you feel it in your heart to encourage a church government which permits such outrages on the rights, peace, and happiness of the members thereof? Are you a minister or a member of that church and are you lending your influence and your money to sustain such a government? If so, pause we entreat you, by the sacred principles of our Holy Religion, and consider if you be doing right. Or are you about to unite yourself with the people called Methodists? If so, pause before you join a church which tells you "that you have no right to suffrage therein;" that you have "no such rights or privileges" as are ceded to all Protestant Churches, we mean those of having a voice in making the Laws, whereby they are to be governed, or a choice of those who shall legislate for the church.

The Methodist Protestant Church secures those rights and privileges to you; act on principle, and whilst her arms and doors are open to receive you, covenant in your heart, "this people shall be my people, and their God my God."

LITERARY.

We take great pleasure in recommending to the attention of our friends abroad, the Literary Institution of our highly esteemed friend and brother, the Rev. Dr. FRANCIS WATERS.

His Classical, Mathematical, and Polite Literature Institution, is located in one of the most healthy and pleasant situations in the city of Baltimore, and independent of his own extensive erudition, which is universally admitted, he has assistants in the various departments of Education, of the first rate acquirements. We feel confident that no Academic Institution in this country offers greater facilities to youth, in obtaining a good classical and polite education, than the one above mentioned.

Parents and guardians, who possess the means of furnishing their children or wards with a liberal education, would find it to their advantage, and that of those they propose to educate, to place them under the auspices of the Principal of this institution. Whilst the pupils are thoroughly taught in the science of education, their moral improvement is greatly promoted. We speak on the subject of the advantages enjoyed with confidence, as some of our children have been favored to possess them. Young gentlemen intending for the ministry, for the bar, or the counting house, would be greatly accelerated in their improvement. Our remarks are made not only with reference to the interests of the Institution, but also in view of those of the rising generation. We hope to obtain a scale of the present charges for instruction, board, &c. and hope that our friends abroad will avail themselves of the privilege of placing their sons or wards in this Institution.

It appears, by the article signed "A Junior," that the Methodist Episcopal Church has decreased more than *two thousand members* in the Kentucky Conference the last Conference year; also, that a decrease is found of nearly two hundred members in the Tennessee Conference for a similar period. If the ministers and members of the Methodist Protestant Church look to and trust in God, and live and act for His glory and the principles of religious liberty, we shall prosper gloriously. May God help us to be pious, zealous, untiring, and faithful. "*He has been with us, and He will be with us.*"

We have heard of a recent legal decision, the substance of which we shall soon publish. One that will teach our opponents wisdom by what some of them have been doomed to suffer for their persecuting spirit.

We learn that the North Carolina Conference of the Methodist Protestant Church have set apart *the first Friday in September next*, as a day of thanksgiving to Almighty God, for the prosperity which He has vouchsafed to our infant Zion generally.

For the Methodist Protestant.

THE LORD'S SUPPER.

[Continued from page 86.]

The third question we proposed to investigate is, who may partake of the Lord's Supper?

To answer this question fairly we must view the Lord's Supper as a means of grace. Our church has, with great propriety, recognized this ordinance as a means of grace. There can be no question but that our Lord designed it to be such to all his followers, as well as a commemorative feast. All the Jewish commemorative feasts were accompanied with acts of devotion, such as prayer, thanksgiving, reading of the law and the prophets, sacrifices, &c. And our Lord certainly intended that his feast, held in commemoration of the most important event that ever took place since the creation of man, and productive of the most stupendous benefits to his creatures, should be accompanied by the liveliest expressions of gratitude and devotion. That in the right apprehension of the inestimable gift of the Son of God, and the great love wherewith Christ loved us and gave himself for us, every soul should be penetrated, humbled, exalted and blessed with the visitations of divine mercy and favour; and be induced, from a contemplation of the unbounded goodness and mercy of God in Christ Jesus, to make an entire dedication of soul and body to the service of the living God.

When we contemplate the Supper as a means of grace, we do not allow it to have any grace or virtue in and of itself which is communicated to those who partake, for this opinion would necessarily carry us away into the absurdities of transubstantiation and consubstantiation;\* but we hold, that it is a means of grace to those who use it understandingly and rightly. For example. One man approaches the Lord's table without understanding its nature and design, without gratitude, without self-examination, without prayer, without faith in the word and promises of God, without a firm purpose of devoting himself to the service of God; he takes the bread, he drinks the wine, and retires to his seat in the church with a hard, insensible heart. To this man the Lord's Supper has been no means of grace. His heart has not been penetrated and softened—his affections have not been lifted up toward heaven, where Christ sitteth at the right hand of God—his will has not been subdued, but he remains the same ungrateful and stupid formalist he was before he approached the Lord's table.

\*In an essay or a communication, published in last week's Protestant, is found the following sentence: "Faith in the atoning merit of Jesus Christ, seems to impart holy nutriment to every crumb of bread and every drop of wine taken in remembrance of the agonizing sweat in the garden, and the expiring groans upon the accursed tree." This is another proof that the Methodist ministers and their hearers, have very generally imbibed the notion, that the body and blood of Christ are, somehow or other, present with the bread and wine in the Lord's Supper, and eaten by faith. The writer of the sentence above quoted saves himself, however, from a direct assertion, by the phrase "*seems to impart.*" But still the sentence shows that there is in his mind a leaning towards the doctrine of consubstantiation.—There is "*holy nutriment*" in every crumb of bread and every drop of wine" used in the Lord's Supper, or there is not. If there is not, then that "*faith*" which would lead us to the conclusion that there is *holy nutriment* in these things is erroneous, and not worthy of the name of gospel faith; and may, with propriety, be denominated a fanciful deception. We have not noticed the sentence with a view of entering into a controversy with the writer, but for the purpose of calling his attention to the obvious tendency of the sentiment he has advanced.



Another man draws nigh to his Master's table. He has informed his mind on the true meaning of the service. He has examined himself on motives, intentions, and future purposes. He comes with prayer, beseeching God to enable him to use this means of grace properly and worthily. He approaches in faith, believing the record of the Son of God. He contemplates him in the garden of Gethsemane, and beholds him prostrate on the ground, and sees him agonize till his sweat becomes as great drops of blood. He follows him to Pilate's hall and witnesses the scourges make long furrows in his sacred back. He sees him labouring up the steep ascent of Calvary bearing his cross, while the infuriated rabble cry behind him; away with him, away with him; crucify him! He beholds him extended on the cross, and hears the nails driven through his hands and his feet, and sees him hang between the heavens and the earth the victim for sin, the Lamb of God who taketh away the sin of the world. He believes the sacrifice was made for him and for all; his heart is penetrated with love and gratitude; his soul is overwhelmed with a sense of the unbounded goodness and mercy of God in the gift of his Son, and while he meditates, as it were, beneath the cross, and "hears his Saviour's dying groans, and sees his gushing blood" he cries; for me, for me the Saviour dies! This man partakes of the symbols of the broken body and shed blood of Christ with emotions of unspeakable gratitude, and retires to his seat in the church with his heart melted into tenderness and his soul refreshed; for he has, while commemorating the dying love of Jesus, had sweet communion and "fellowship with the Father and with his Son Jesus Christ." To this man the Lord's Supper has indeed been a means of grace; for in the proper understanding and right use of it, it has been to him a means of increasing his gratitude to God, his love to Christ, his love to the brethren, and of winding up his affections to things heavenly and divine.

Viewing the Lord's Supper as a means of grace, we are prepared to say, that every one who desires to flee the wrath to come, and save his soul alive, to look unto Jesus Christ for salvation, and to acknowledge his death as a sacrificial offering, and eat the Supper in remembrance of God's love to him in sending his Son into the world, may partake; yea, has a right to partake of this feast. This of course will include every sincere seeker of religion, the broken-hearted penitent, as well as the man who loves the Lord Jesus Christ, and walks in all the commandments of God blameless.

Some persons think themselves too unworthy to partake of so holy an ordinance, and others think if they do partake they will not in future be able to live so blameless a life as the gospel requires; and, therefore, they will bring upon themselves the condemnation of eating and drinking unworthily; hence, many serious and well meaning persons are deterred from approaching the Lord's table. Both of these notions are founded on false views of the nature and design of the Supper. The first suppose the ordinance to be composed of something more than bread and wine. That there is some mysterious and invisible presence which makes it too holy to be eaten by such poor unworthy sinful creatures as they are; or that some particular and extraordinary act of faith is necessary to a right reception, of which they are not competent. The second view the Lord's Supper in the light of a sacramental oath, or as

swearing allegiance to heaven's King, that they will henceforth forever perfectly obey all his commandments; and, therefore, they are afraid of involving themselves in spiritual perjury. To the first we would say; viewing this ordinance as a means of grace, and a commemorative feast, you have nothing to fear. Here is no transubstantiation, no consubstantiation, no mysterious eating and drinking the body and blood of Christ. These elements are bread and wine, and you are invited, yea, commanded to take these in remembrance of Christ's death and resurrection. If you feel unworthy, we say to you; O yes, you are unworthy of every good thing you enjoy; of the food you eat; of the raiment you put on; of the houses you inhabit; of your civil privileges; of all your religious means, and of heaven's best gift, the Son of God, who tasted death for you, and for the world; but let not your unworthiness hinder you from obeying God; let it not keep you from the table of the Lord, who loved you and gave himself for you. The service, while it excites your gratitude, will increase your love, and renew your spiritual strength; and by the assisting grace of God, you will be enabled to keep his commandments.

In view of the second difficulty we would remark, that it is probable many persons have imbibed very erroneous notions of the nature and design of the Lord's Supper from the frequent use of the term "sacrament," which the dictionaries define to be "an oath; any ceremony producing an obligation; the eucharist, the holy communion." Here it should be observed, that our dictionaries do not represent the eucharist to be an oath, or ceremony producing an obligation, tantamount to an oath; for this is a rite, and not a ceremony; a eucharistal or thanksgiving commemoration of a great event, and not an oath of allegiance. It would have been well if the term sacrament had never been applied to the Lord's Supper, for it is neither scriptural nor appropriate.†

We do not here mean to say, that he who partakes of the Lord's Supper is under no obligation to keep the commandments of God. Very far from it. Every individual is under obligation to love the Lord Jesus Christ, and to obey the Gospel of God our Saviour so long as he lives. But we mean to say, that the act

†We are indebted to the Papists for the use of the term sacrament. In their rites, ceremonies, and translations, the term is of very frequent recurrence. They have, "the sacrament of baptism," "the sacrament of confirmation," "the sacrament of the mass," "the sacrament of penance," "the sacrament of orders," "the sacrament of matrimony," "the sacrament of extreme unction," "the sacrament of God's will," "the sacrament of piety," "the sacrament of a dream," "the sacrament of the seven stars," "the sacrament of the woman," &c. &c. They use the term as expressive of an oath, and also of a mystery, although it cannot, with any degree of propriety, be put for mystery. Some ecclesiastical writers of the third century, however, rendered the word *mysterion* by *sacramentum*, and this gave rise to the definition of a sacrament, as *the visible sign of an inward grace*. Now when this definition is applied to the Lord's Supper, it unavoidably leads to transubstantiation, or, which is very little better, consubstantiation. The word *mysterion* should never be rendered sacrament; how awkward do the following passages sound when the word is thus rendered; "Great is the sacrament of godliness; God was manifest in the flesh," &c. "And the angel said unto me, wherefore didst thou marvel; I will tell thee the sacrament of the woman and of the beast that carrieth her, which hath the seven heads and ten horns." "And upon her forehead a name was written, SACRAMENT, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH." In eleven passages, the Vulgate has translated the word *mysterion* by *sacramentum*.

of partaking of the Lord's Supper is not swearing allegiance, or performing a ceremony tantamount to an oath of allegiance. It is the commemoration of the dying love of Jesus. It is a public declaration of our belief of that fact, and of our reliance on his merits alone for salvation. It is a means by which we expect all the finer feelings of our souls to be brought into lively exercise, and by the use of which we may through faith and prayer draw nigh unto God, and be more fully assimilated into the divine likeness. We need, therefore, have no fear of oaths, or spiritual perjury. The Lord, at the institution of his Supper, exacted no oaths of his disciples. His command was, and is, "Do this in remembrance of me." And his servant Paul said: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." We have, therefore, no more reason to dread this means of grace than we have to dread any other. We might with equal propriety fear to enter our closets and pray in private—to hear the word of God preached—to meet in class—to attend love feasts, or any other means of grace; for these are all means of grace in which we may hold communion with God.

[To be continued.]

For the Methodist Protestant.

#### THE HOUSE OF GOD—NEGLECT THEREOF.

(No. II.)

It is certainly a lamentable fact, that there are so many persons to be found, who neglect, shamefully neglect, an attendance upon the public worship of God; and that too, where spacious and convenient buildings have been erected at great expense, for the comfortable accommodation of those who may have it in their power to attend on the public means of grace. However afflictive this may be to the pious soul, in reference to men generally, it is still more so, to witness such neglect of the ordinances of the House of God, as we are compelled to do, by those, from whom, on account of their professions, we should have hoped for better things.

In those churches where the pews are sold or rented, it is not so much to be wondered at, that seats are found unoccupied, for it is, we believe, a fact, that but few persons, comparatively, beyond the families of pew-holders, are in the habit of attending such places of worship. That this may have an influence on the conduct of some persons, in this particular, we presume cannot be doubted. How far this cause for neglecting the public worship of God in the churches referred to, is warrantable, we will not undertake to determine. This circumstance is not adverted to with a view to find fault with those of our brethren of other denominations, who either sell or rent their pews;—by no means—for whenever, as an individual, I have consulted my own comfort and convenience, or that of my family, while attending on the public worship of God, my language has been, and still is, give me a pew. But however strong my predilections in favor of the *pew system*, I have felt, and still feel it to be my duty, to sacrifice those predilections at the altar of the general good, believing as I do, that the *free-seat* plan is better calculated to promote a general spread of the gospel. This has ever been one of the distinctive features of Methodism—we trust it will ever be so—Protestant as well as Episcopal. And here, we will take occasion to remark, that Protestant Methodists have completely falsified—not the predilections—no—but



the positive assertions of those who dared to assert what they could not, in the very nature of things, know to be true, that one of the principal objects of *Radicals* was to destroy *free seats*. Thank Heaven, that the tongue of the slanderer and misrepresenter, in this particular, has been silenced! We now hear no more of this. And as this subject has been introduced, we will remark furthermore, that if the Methodist Episcopal Church would attribute their extensive success, under God, to their *free-seat* and *itinerant* system, instead of their *aristocratic* government, we think they would be much nearer the truth.

When we take into the account, the infancy of our Zion as Protestant Methodists, and associate therewith, the many difficulties necessarily connected with the establishment of regular congregations, there is, perhaps, not much room for complaint, as to our Sabbath congregations. We do not, however, from this, wish to be understood to say, that we think all who *can*, do attend the public worship of God. No; we know that there are persons who seldom, if ever, put their foot within the house of God. What an awful account will such persons have to give in the day of judgment! Truly, such are treasuring up wrath against the day of wrath.

But we ask, how stands the matter in reference to our week-day and night congregations? preaching as well as prayer meetings? Here we say, reluctantly, though truth demands it at our hands, that professors, as well as non-professors, stand charged. Does *one-half—one-third*—would to Heaven we could say *one-fourth* of our members, regularly attend in their places on such occasions? We know that the domestic obligations of some, the business calls of others, and the ill-health of a third class, are causes that operate against our week-day and night congregations. But it is to be feared, that even these excuses are pleaded when the facts of the case in reality do not justify them. We are far from supposing, however, that all who can, without inconvenience to either their families, business, or health, are found waiting upon God, for the renewal of their spiritual strength, in the use of the above-mentioned means of grace:—for if, in passing the streets of an evening, by a necessary call of business, you step into the grocery store of Brother A. or the shoe shop of Brother B. or the tailor's shop of Brother C. or the barber's shop of Mr. D. it is probable that two, three, or more brethren will be found, in company with other persons, engaged in conversation, perhaps not quite as well calculated to further them in the divine life, as sitting under the faithful ministry of the word; or uniting in fervent prayer to God for an out-pouring of his Holy Spirit. Is it any wonder that Zion languishes, and that practical infidelity triumphs, under such circumstances?

Beloved brethren, how can you thus trifle with the obligations you owe the Church of God; obligations voluntarily assumed by you, when you became a member thereof. Oh brethren! how can you thus neglect your soul's best interests? Think on these things, we beseech you, "come up to the help of the Lord against the mighty!" No longer let "the ministers of the Lord" have cause on this account to "weep between the porch and the altar," saying, "spare thy people, O Lord, and give not thine heritage to reproach." Will this short exposition be of any avail? God knows it proceeds from a heart alive to the interests of our infant Zion. If it should, let God be praised in the assembly of his saints. But if not, then we

address you in the fearful language of Jesus Christ, by his servant John, to the half-hearted, lukewarm church at Laodicea: "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

District of Columbia, Feb. 1832. SIMON.

# OBITUARY.

From the Southern Religious Telegraph.  
THE LATE REV. DR. JENNINGS.

The Rev. Obadiah Jennings, D. D. of Nashville, Tennessee, whose death was announced in this paper a few weeks since, was a native of Pennsylvania. The Philadelphian states that he practiced law for many years at Steubenville, Ohio. When he became pious, he stood at the head of his professional brethren in his circuit; but for Christ's sake he relinquished his clients, his fees, and his prospects of worldly aggrandizement, that he might preach the gospel of salvation. He became pastor of the church in Washington, Pa. and from thence, a few years since, with a view to prolong his precarious health, and at the same time his usefulness, removed to Nashville.

He entered into rest, Jan. 12th, 1832. The following sketch of his character is from the Nashville Banner.

Dr. Jennings was no inferior or ordinary man. His mind was remarkable for strength and perspicuity, and his intellectual efforts were eminently successful. Zealously, ardently, and most exclusively devoted to the important and responsible duties of the gospel ministry, his great and constant ambition was to promote the eternal interests of the people of his charge. Though afflicted for several years past with frequent, alarming, and painful indisposition, his ardor never abated, nor did he relax his mental or physical exertions for the good of souls, except so far as his bodily infirmities occasionally compelled him. His learning was various and extensive, and his powers of reasoning, early trained and improved by the discipline of the bar, to which a portion of his life was devoted, were uncommonly vigorous, prompt, and successful. In the pulpit therefore, he was an ardent, energetic, and able defender of the faith, a persuasive and forcible advocate for the Christian life and doctrine, and a lucid expounder of the obscurities and apparent difficulties of the sacred volume. His preaching was characterized by strength rather than elegance, by clearness of exposition rather than rhetorical flourish, by ardor and zeal rather than studied ornament, by force of argument rather than beauty of illustration. That he was a sincere Christian, a pious, humble, and devoted follower of the Saviour, none who knew him well could doubt. That he was a useful member of society, and a faithful and fervent preacher of the gospel, is likewise most certain. That he was a man of distinguished talents, extensive information, minute and familiar acquaintance with the Scriptures, strong powers of reasoning, great fluency of speech, and a happy faculty of persuasion, his accustomed hearers can testify. The controversy into which he was incidentally and unexpectedly drawn with Mr. Alexander Campbell, last winter, developed the strength of his understanding, the extent, variety, promptitude of his intellectual resources, the vast amount of his biblical learning, his uncommon tact as a controversialist, and his great ardor in the defence of what he considered important principle, more fully perhaps than any other circumstance which occurred during his residence in Nashville, and even than the whole course of

his ordinary ministrations. Whatever difference of opinion may have existed as to the correctness of the views presented, and of the doctrines defended by him on that occasion—or as to the comparative success of the respective disputants in the management of the desultory and protracted discussion, no hesitation, we believe, was felt by any, in admitting the ability with which Dr. Jennings conducted his argument, the great skill with which he met the attacks aimed at his opinions, and with which he in turn assailed those of his adversary.

The loss of such a man—of an able, enlightened and zealous divine, a pious Christian, an ardent friend, and a good citizen—of the father of a rising family, and the pastor of a numerous congregation—cannot fail of being sensibly and extensively felt, and of creating an obvious void in the community.

From an obituary notice in the Christian Herald, we give the following account of his labors and of the peace of mind which he enjoyed during his last illness.

Though almost every year suspended from his work, and exiled from his flock and family, by the loss of health, and called frequently to perform the most arduous duties of the ministry, with a frame and spirits completely prostrated by disease, he advanced forward, amidst circumstances which would have subdued an ordinary mind, with a patience, resolution, and perseverance, which nothing could overcome; and when, for months, the oppression of diseases, highly calculated in their nature to depress the mind, and render the whole system susceptible of impatience and irritation, had been wearing upon him, and holding the question of his ever being able to resume the active labors of the ministry again in painful uncertainty, he re-appeared among his friends, as gentle and affectionate, and uncomplaining, and even cheerful, as though nothing had happened; and if special exertions in behalf of the cause of Christ were to be undertaken, he came forward to them with an ardor and a readiness of mind often mournfully contrasted with the languor and desolation which disease had spread over his exhausted frame. In those virtues which shed a dignity and lustre over society, and impart a fragrance to its familiar intercourse, Dr. Jennings was a man of very unusual excellence; and as was his life of faith in Christ and love to man, so was his closing sickness and his death. Submission and patience were in that solemn hour sweetly blended with cheerfulness and affection. During his last illness, it is said, that in a moment of great suffering, he remarked, with his characteristic energy of thought, "If this is the way to heaven, what must be the way to hell!" His mind, however, was calm, and even triumphant, in the near prospect of death. As a draught of water was presented to his dying lips, "I shall soon drink," said he, "of the fountain of living waters, which issues from the throne of God and the Lamb." He called his partner to his bedside, and asked her to repeat to him the answer to the question in the Westminster Catechism, "What benefits do believers receive from Christ at their death?"—and several times afterwards repeated the answer with great delight.

Thus, while his mind was absorbed in the contemplation of those glorious prospects which were opening upon him, he sunk, with a peaceful serenity, into the slumbers of death, resting with unshaken confidence in the merits of the Redeemer, for an abundant entrance into the everlasting kingdom of God.





## ORIGINAL POETRY.

For the Methodist Protestant.

*Mr. Editor,*—The following lines were written by a member of the Methodist Protestant Church, on visiting the grave of a brother. Should they be thought worthy, by giving them a place in your interesting paper, you will very much oblige yours respectfully,

VERNON.

## MY BROTHER'S GRAVE.

I love to wander where the dark pines wave  
Their shadowy branches in the evening breeze;  
All worldly cares forgetting.  
When fancy wanders free and unrestrained,  
Retracing mem'ry down to childhood's hours;  
And bringing into view each long forgotten scene  
Like wild flowers bursting into life,  
Beneath the solar ray.  
And like the bee oft stooping to extract  
The yielding sweets of each,  
I love to roam in solitudes deep shades,  
Far, far away from ev'ry careless gaze,  
To converse with my heart, and hold  
Communion with the dead.  
'Twas thus, when sadness o'er my thoughts had flung  
A deep and lingering gloom,  
And I had viewed this life  
With all its rose-bud hopes;  
Its honors and its wealth, as but a fleeting dream,  
And man the slave of each,  
As but a tender flower of the field,  
To pass when evening came.  
I reached a spot;—a favor'd spot it was;  
Sacred to love and friendship:  
And there I stood alone in nature's silence,  
Beside a brother's grave!  
No monument was there to tell that he had liv'd,  
Had died in early life; and that his mem'ry long  
Should live in this cold world.  
His was a lonely grave!  
The wild rose grew most lovely at its head,  
And nature's simple flower was there,  
Planted by love's own hand.  
And bathed full oft in pure affections dew.  
It was a Sabbath day; a holy, sacred hour;  
Heaven's pure unclouded blue  
Was calmly smiling on day's closing scene,  
While Angels were returning  
Home from their earthly visits;  
Well pleased to hear "redeeming love,"  
The theme of heaven-born creatures.  
The sun's last ray had pierced the gloomy pines  
And lingered still upon the lovely spot,  
Like Faith or Hope to mortals kindly given,  
To raise the fainting heart  
Up to the joys of heaven.  
I had not wept till then!  
But now the recollection came  
With all its force upon a sister's heart,  
And bow'd the weary spirit down  
Beneath the grief of years!  
A few short months had only pass'd away,  
Since I had seen him in the house of God,  
And in the sacred desk;  
Speaking sweet words of peace  
Unto the poor distress'd,  
And pointing sinners to the healing stream  
That richly flowed forth from Immanuel's veins.  
A few short months had only passed away,  
Since I had seen him first in manhood's prime;  
While from his lips the softest strains  
Of holy praise were flowing,  
Reviving every heart.  
A few short months had only pass'd away,  
Since I had seen him in death's cold embrace,  
Smiling as if triumphant at the thought  
Of victory just obtained.

And borne at last to this lone shady spot,—  
It was a Sabbath day,  
And at this very hour, (*Oh! I remember well*)  
The man of God stood by the open grave,  
Whilst sacred music's strains  
Were softly echoed in the vale below;  
And then the *humble prayer*,  
Wafted upon the summer's gentle breeze.  
Yes, I remembered these and wept,  
The tear of human woe;  
For he, my elder brother was most dear,  
And ever too had borne  
From childhood's sunny hours,  
A soul of tender sadness,  
That made us look at him  
As one intended for an early tomb.  
And there he lay, *my brother!*  
I did not murmur that he was call'd away  
From the un pitying blasts  
Of this cold dreary world;  
For he had leaned upon his Saviour's breast,  
And had *His* image on his soul impress'd.  
And I knew, too, 'twas better far for him  
From earth to go, and *ever be at rest*.  
The last bright lingering sun-beam now  
Was far retiring from the fading sky,  
Like the worn spirit from the house of clay,  
And leaving all in shadow.  
My thoughts, too, retiring, pursued it to its source,  
The one great Fountain of all Light and Life;  
Then lost in wonder at the wise display  
Of wisdom all entire,  
*Blest him who gave, and who didst take away.*

CAROLINE.

Buckingham, Va. 1832.

## INTELLIGENCE.

## RAIL ROAD.

Our readers will see, says the Charleston Courier, that two Locomotives commence running on the road this day. The West Point, built upon the principle of the Rocket, made by Mr. Stephenson, and the South Carolina, a new engine, which has been constructed under the immediate direction of, and planned by, Horatio Allen, esq. the chief engineer of the company. The Mohawk and Hudson Rail Road Company, last summer, imported two engines from England, and the experiments made with them, and the previous knowledge acquired when in England, suggested to Mr. Allen that a great improvement might be made in the construction of Locomotives, by equally distributing the weight of the engine upon each wheel, and that eight wheels were better adapted than the usual plan of four. The directors of the company having determined to increase the number of their engines, the present Locomotive was ordered from the West Point Foundry; and is now in successful operation on the road, moving on eight wheels, and worked at each end, with the crank in the centre of the axle; the moving power is exactly in the centre of the road, and it is suspended on two frames, in such a manner as to give but one ton weight to each wheel. The experiments made with it by Mr. Allen in the last week and on Monday, fully realized his most sanguine expectations. It is of twenty horse power, and consequently will be more than equal to the conveyance of all the cars on the road.

The Union Line Steam-boats have now commenced their daily route to Philadelphia, leaving this city at half past six o'clock in the morning. The passengers are conveyed between Freighttown and Newcastle on the Rail-road. The carriages are at present drawn by horses, but in a few days, the transportation will be performed by a locomotive engine, made by the celebrated Stephenson of Liverpool. The route between Baltimore and Philadelphia will of course be performed in a much shorter time than ever it has been done.

## THE CHEROKEE CASE.

IN THE SUPREME COURT OF THE UNITED STATES.

*Samuel A. Worcester, vs. the State of Georgia.*—Mr. Chief Justice Marshall delivered the opinion of the Court in this case, reversing the judgment of the Supreme Court of Gwinnett county, in Georgia. The effect of this decision is, that the recent state of Georgia taking possession of the Cherokee country, and providing for the punishment of persons therein residing without the license of the Governor, and without taking an oath of allegiance to the State, and declared null and void, as contrary to the constitution, treaties, and laws of the United States.

## BUSINESS DEPARTMENT.

Remittances received on account of this Volume, viz:

A. G. Goodwin, J. Phillips, G. O. F. Andrews, Mrs. Blunt. By A. J. Piercy, for Mr. Williams. By J. D. Hines, for P. D. Hampton, John H. Goran, and John Taylor. By W. B. Johnson, for John McIntire, and David Wilson. By P. Griffing, for H. S. Boon. By D. Gibbons, for J. W. Arnold. By D. Ayres, for Thomas Scott, H. Hoblitzell. By J. F. Speight, for Thomas A. Futral. By R. Mc'Corkel, for himself, Jas. Shields, and Jeremiah Swain.

Remittances on account of First Volume, viz:

B. Drew, Joseph Ball, for 1831 and 1832. Thomas Burgess. By A. J. Piercy, for Nathaniel Miller, for 1831 and 1832. H. P. Bennett, for do. do. By D. Ayres, for Benj. Bayles, J. Pernet, Wm. Dunleavy, and Gilbert Perkins, \$1. W. Grimes.

Receipts for Books—gratefully recorded.

John French,	\$21 36
A. J. Piercy,	5 00
D. Gibbons,	3 00
D. Ayres,	8 00
T. Graham,	16 00

Books forwarded since the 10th number, to

John Meek, Greensboro, care of W. Johnson, Selma, care of Franklin Robinson, Mobile, Alabama, care of Hyde and Goodrich, New Orleans, per schooner —, Aldie, master, one box. J. D. Hines and R. B. Collins, care of Alexander Graham, Bowling Green, Kentucky, one box. W. Morgan, Seaford, Delaware, one package. C. Woolsey, Savannah, Ga. one package.

## LETTERS RECEIVED.

Azey White, John Harrod, Philip Ensminger, J. B. Hinton, (papers sent.) John Gephart, W. C. Lipscomb, James Miller, (all correct.) H. C. Sleight, A. J. Piercy, D. B. Dorsey, J. D. Hines, W. B. Johnson, W. McCollm, E. Harrison, O. Longworth, Hiram P. Bennett, W. C. Lipscomb, Peter Griffing, Gideon Davis, W. S. Bush, Daniel Gibbons, John Flanagan, Wm. Edmonds, George Denton, David Ayres, 2, P. R. Hopper, Robert McCorkle, F. Stier.

The Publisher expects his son to attend the Pennsylvania and New York Conferences, to receive remittances and payments for the Mutual Rights and Methodist Protestant, also for Books. He will also receive the names of new subscribers, and the paper will be forwarded to their order.

In a few instances, we learn, bills have been sent to some of our patrons who had paid—wherever this is the case, the publisher will repay the postage. Also, that a few Agents have received bills, to whom they ought not have been sent—the latter has occurred either because the list of the Agents' subscribers had not been furnished, or, as in one instance, the list had not been copied into the proper book. No disrespect was intended to any. All such have to do, is to inform us and charge us with the postage. Errors must occur, almost necessarily, from the multiplied accounts. Any corrections will be made with pleasure. We are glad to say that orders are being received rapidly for the first volume; this augurs well, and that our friends intend having a regular series of the paper, as a work of reference. We learn that some of the Conferences intend having a file for the use of the members.

Remittances, per mail, are respectfully requested for Books and the paper. Communications are published in the order received.

## TERMS.

Three Dollars for the year's subscription, if not paid by the first of July, or until the close of the year.

Two Dollars will be expected of all who pay at the time of ordering the paper, and will entitle the subscriber to receive the paper for the entire year. All new subscribers are required to pay at the time of subscribing.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.

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